1: Honigmann, E.-5 (1943-1945) 1949 ND12 Hakano ND12

is primarily determined by practical and immediate considerations—their value to ego's self-sufficiency or their threat to his efficient functioning.

The strongly developed practical interest in adaptation leads the Indian to neglect beauty and to be unsympathetic to perfectionism as an end in itself—that is, shoes and beyond the degree required for utility. Embroidery on moccasins, mittens, and gloves is reduced to a minimum or often lacking. Only one or two women enjoy a reputation for fancy sewing, although many more are acknowledged as skilled, practical dressmakers. Ours are particularly crude and unfinished. Experiments made to deduce the emotional aspects of cultural products in connection with clothing and housing consistently revealed qualities of simplicity and unsophistication. Mittens, moccasins, and children's underwear, without being fitted to the wearer's dimensions, are cut with a general impression of size, allowing a little extra so that the final product is always somewhat larger than necessary. The style is baggy, the garment only crudely shaped to the body. Analysis of several log cabins reveals a striking lack of perfectionism. In one cabin some roof poles are partly hewed while many are not hewed at all. Where the logs join at the corners they are often not all sawed off to equal length. Another cabin is only half floored. The interiors of most houses are not painted or otherwise finished. Such housing style permits the inference that the people's primary concern is with utility, adequacy of a structure being defined primarily in terms of the building's use for the obvious functions of weather protection. Thus we find walls lined with cardboard to keep out drafts, and more clothing for more providers than the more finished-looking clothing with pole chairs which many white men use. It may be pointed out, however, that the increasing use of mill sawed lumber, which is easier to manipulate than logs, is resulting in larger and, in some cases, more finished looking cabins. While the neglect of nonfunctional artistic productions may be partly determined by the fact that Eskimo society has not been able to develop leisure time patterns of self-expression, any total picture of this neglect must also take into consideration the dominant motivation toward utility. It is consistent with configurational thinking that such personality values should be developed in members of a society forced to live under rigorous environmental conditions, where energy has to be largely confined to adaptation.

Attitudes condemning waste may be partly ascribed to utilitarian considerations. Food leftovers, instead of being discarded or fed to dogs, are preserved for future meals. At the few potlatchs, food remains engorged by the guests were scraped from dishes and, after being mixed with the contents of the cooking pots, were served again. Similar economy is revealed toward the possessions of the dead. Distribution of death goods is minimal, only worn or soiled clothes are burned. Valuable goods (like a sleeping robe) are freed from contagion by washing or by allowing a period of time to dissolve the association between object and deceased owner.

Social sanctions supporting utilitarian consumptions are not lacking. Both the ideal men and women are skilled. Young men are quickly proud of their technological achievements and older men of their special technical abilities. A skilled individual is selected for favorable comment and is also favored by a prospective parent-in-law, while an unskilled youth has his behavior deplored. More important than the social recognition of these attributes is the fact that practical skills and ingenuity greatly lighten the individual's adaptive problems, guarantee him comfort, and contribute to survival.